THE GOOD MANS REFVGE IN AFFLICTION.

OR

A MOST PROFITABLE AND COMFORTABLE SERMON,

preached by IOHN BARLOVV.

AND NOW PVBLISHED ESPECIally for the good of them that bee, or haue *been afflicted inwardly in minde, or outwardly in body.*

10.

10

Iudg. 6. 12.

The Lord is with thee, thou valiant man.

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TO THE RIGHT WORSHIPFVLL SIR

EDMVND TRYFOORD, OF TRYFOORD, KNIGHT: *I. B.* WISHeth truth of grace heere, glory *eternall hereafter.*

INgratefulneſſe (Right Worſhipfull) hath been condemned amongſt the very Heathen, and reputed a vice to bee abandoned, and as a fruit proceeding from a wicked and an vnhappie minde. The Fathers too in former times haue auouched, that it is the enemie of the ſoule, the extenuation of deſert, the diſperſion of vertue, perdition of benefits; a burning winde, drying vp the fountaine of pietie, the ſpring of pittie, the influence of grace; and a ſinne that neuer goeth vnpuniſhed: yea our Lord condemnes the nine Leapers, that they returned not to giue thankes for their cure; and the Apoſtle makes it a damnable ſinne, that ſhall ſprout vp in the laſt dayes. Wherefore if I ſhould ſuffer the fauours to ſlip out of my minde, that I haue receiued

Plin. in prologo de naturali hiſt.

Senec. 1 de beneficijs. ep. 48.

Bernar. ſup. Cant. Chryſ. ſuper Matth.

Luk. 17. 17.

2. Tim. 3 2.

ued

ued from you, I could not cleere my selfe from the foule censure of an vngratefull person: But what haue I to render, except words, for all your kindnesses? yet were they good, then might I bee glad, and you receiue some acceptable gratuitie; but howsoeuer they be, know, that had the Lord put better into my mouth, I had deliuered them willingly with my hand, and freely from my heart vnto you. I confesse that when I little expected any fauour from you, you furthered mee, not by word, but deed, in my studies at the Vniuersitie; and that not once, but often. And now I, (as vnexpectedly, I iudge) haue sent to your hands, one of the first fruits of my labours: in the manner there is some similitude, but in the matter no equall proportion.

Your Worship must not expect from mee curious diuision, rare inuention, Rhetoricall composition, or ambition of quotation: for I am one of the other day, a Babe pluckt from my mothers breast, by a kinde of force; and sent to feed others, before I my selfe was well able to digest stronger meate, and bread of a harder concoction. But not to grow tedious, I presume of your patronage, and willing acceptation, though not for the dignitie of the worke, or desert of the Authour (which is very little); yet because I know, you know, that Gifts are not to bee accepted or reiected, for their greatnesse, and goodnesse; but principally in respect of the intention and affection of the giuer. And thus referring the worke to

your Censure, and my selfe in all willingnesse to doe you seruice, I commend you to the Almighty, who stablish you in euery good word, and worke, to doe his will. *Amen.*

Yours in all Services, wherein he can stead you,

IOHN BARLOVV.

TO THE CHRISTIAN AND WELL AFFECTED READER.

GOod Reader, I freely confesse, that mans heart naturally is like to leauen; a little one will swell, grow big, and in a short time puffe vp the whole lumpe of a mans person: and rare it is, not to be well conceited of our selues; not to iudge aboue the worth of our owne workes; and with Simon Magus, not to thinke, that wee bee not some great bodies: But euery man knoweth best the beginning, and scope of all his proceedings. Wherefore though the setting out of Bookes may smell of vaine-glory, if not of folly, in these learned times; yet I am best acquainted with my owne heart, and full well vnderstand mine owne endeauours: and were not I perswaded, that (through the blessing of God) it would returne to thy further edification, these lines had neuer come to light.

Moreouer, I must giue thee to vnderstand, that when I first treated of this subiect, it was (though a fault peradventure) within the City of London, and before one of the most iudicious auditories there. But since that time, I haue had occasion elsewhere to prosecute the text more at large; and diuers haue been desirous to haue what I then deliuered, to be published, iudging it to be not vnworthy the Presse. Now if I haue done amisse, not mine owne, but many other mens errours are with me; the which If I bee blame-worthie (as it is like enough)

enough) may serue in part, though not altogether, to excuse me in this action. But and if I haue done well, I d sire not, neither deserue any praise, because it was as much of necessity as willingly. I will not altogether excuse, or accuse my selfe vnto thee: onely this (without preiudice to any) may bee spoken, that euery man hath his proper gift of God; whence it followeth, that the meaneſt scholer, sometimes, in some thing, from this ground, may excell him, that in many things excelleth others: the which either being not vnderstood, or (as it ought) practised; makes men of good desert contemned, and the graces of Gods spirit, reiected, despised. Were he not worthie the title of a foole, that would neuer walke out of doores, because all the Planets are not equall to the Sunne in bigneſſe, brightneſſe? or deserues not he to die for want of food, that will not eate, neither drinke, vntill he finde all the creatures to be like in kind, colour, and taste? Who would not deeme him an vnskilfull Musition, that will not strike a stroke, except all the strings be one and the same in quantitie and sound? And he is no wiser, that will reade no Authours, heare no Preachers, approue no mans labours, vntill there bee an equality in words, method and phraſe.

Wherefore, in reading, and hearing, try the spirit, see wherein the Gift of the person most consisteth, and then draw the water of life from that Pipe and Conduit: so shalt thou neither abuse thy owne wit, nor another mans worthineſſe. The which that thou maist doe, the Lord rectifie thy iudgement, and then encline the wheele of thy will (which is froward) to runne according to its direction. Amen.

From my study at Plymouth. Iune 26. 1618.

Thine in the Lord Iesus,

IOHN BARLOVV.

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THE GOOD MANS REFVGE IN AFFLICTION.

PSALME 40. 18.

And I poore and needie, the Lord thinketh on me.

IT hath been my priuate opinion, that he who maketh a long Logicall Analyſis to a ſhort Sermon, may not vnfitly bee reſembled to an vndiſcreet Traueler, that deſcendeth from his horſe, entreth into the houſe, ſpendeth a couple of pence: yet when hee is to pay, draweth forth his purſe, and declareth thereby all the coyne in his pocket: for will not that be a griefe to the Hoſte, ſeeing ſo much, and receiuing no more? and a note of folly in the Gueſt, he ſpending ſo little, notwithſtanding manifeſteth all his treaſure? The application hereof I leaue to your ſelues; reſoluing to imitate the

skilfull husband, or well-experienced and expert Taylor: breaking vp no more ground, then I intend to ſcatter with good graine; neither ſhaping that piece of cloth, I purpoſe not at this preſent to make vp into a garment.

In theſe words therefore, of many, two things of me ſhall but be obſerued; the one is, the perſon; the other, his condition. For the perſon, it may be either meant of *Dauid* literally, or of *Chriſt* his Sonne (according to the fleſh) typically, for *Chriſt* is often called *Dauid* by the *Prophets*; and of him this Pſalme alſo entreateth, as the Author to the *Hebrewes* teſtifieth.

Ier.30.9. *Hoſ.3.5.* *Heb.10.5.6.&c.*

Concerning his condition, it is twofold: firſt, he layeth downe his miſery, and in griefe of heart confeſſeth, that hee is *poore and needy*: the ſecond (which is the ground of raiſing vp his fainting ſpirit) hee annexeth, that *yet*, notwithſtanding, all the euill that hath befallen him, *the Lord thinketh on him.*

I might ſpend much time, to ſhew you the ſeuerall readings of theſe words, and diuers expoſitions by ſundry interpreters: but I haue reſpect to my promiſe; breuitie is my purpoſe, and my bounds I will not paſſe.

By the *Perſon*: eſpecially I vnderſtand *Dauid*; neither doe I exclude *Chriſt*, or any of his members: for the ſeruant is not (in this reſpect) better then his Maſter; and betwixt the *Head* and all the other parts of the whole body, there is a ſympathy and fellow-feeling; let the condition be good, or bad; in earth or *Heauen.*

By

By *poore and needy*: I hold to be meant the chastisements, and fierie trialls that come from *God* the *Father*; the tentations, and bitter assaults of that foule and fell fiend, *Satan*; the persecutions and vexations inflicted by the hands of vnreasonable and wicked men; and (but in this following *Christ* must bee exempted) the inward corruptions, disordered motions, vnsetled affections, and the originall pollutions brought from the mothers wombe; with the soule and bodies vnaptnesse, and vnablenesse with chearefulnes and constancie, to runne the direct and iust paths of *Gods* commands. Many of these made the Head, all of these (and more too) the members, *poore and needie.*

By *the Lord*: we may (I take it) without danger vnderstand *God* the *Father.*

And by *Thinking on me*; how that hee would free his *Sonne*, and all that he had giuen him, from all trouble, bondage and afflictions that euer should befall them: for the father thought on his *Sonne* in the Garden, and vpon the *Crosse*, when all had forsaken him: so hee did thinke on *Dauid* and *Paul*, when no man assisted them: and, as wee shall heare more at large anone; so hath he, doth he, and will hee thinke vpon all his chosen, *head* and members.

The summe of all in one word is this, as if *Christ*, *Dauid*, or any true beleeuer had thus confessed.

What if I be poore, afflicted, despised and persecuted? What if the Lord seeme to leaue mee for a time, as one

forsaken? and fallen into the hands of his cruel enemies? hath he therefore forgotten me? forsaken me? No, no: he knoweth me by name, his eye of prouidence is still ouer me; and I am confident in this same thing, that he will free me from all euil, and preserue me to his heauenly kingdome.

And thus, according to my purpose and promise, I come to handle the seuerall doctrines, that hence, without wrong to my Text, or offence to any iudicious Auditor, may be deduced: where first let it be obserued, that

Doct. 1. *Afflictions befall Gods dearest children.*

Vnderstand this Text to bee prophecied of *Christ*: canst thou denie the truth of the doctrine? was it no sorrow to his humane Nature, to be circumcised, whipped and crucified? what a burden bare he? what a wounded spirit had he? and what woe endured he? when he sweat great drops of bloud; called to his Disciples to *watch with him*; and cried out, *My soule is heauy to death*; *My God, my God, why hast thou forsaken me?* Were not these piercing sorrowes? But we leaue the Head, and come to touch some of his members; and but touch, lest wee grow tedious. Shall I relate *Abel* suddenly slaine by cruell *Caine*, his bloudy and vnnaturall brother? *Abrahams* flight, he knew not whither? or *Iacobs* heauy iourney to *Padan Aram*? Were it to the purpose, to tell you of *Moses*, *Ioseph*, *Iob*, or any of the *Prophets*? Is it a sorrow to bee sold? to haue al ones children slaine in a moment? or to be persecuted for well-doing? May it bee tiled, a pricke, or wound, to fast often? to bee

Mat. 26. 37. 38.

Luke 22. 44.

Gen. 4 8.

Gen. 12 4.

Gen 28. 10.

Iob 1.

whipt often? to be imprisoned wrongfully often? to die often in appearance, once in truth, and that vniustly? Why then the point is confirmed, sufficiently proued, that a sword doth pierce through the hearts of Gods deareſt children. And though this at the first seeme strange; yet you shall see (at the last) it will stand with right reason. 2. Cor. 11. 24. &c. Luke 2. 35.

For *Christ*, had not he suffred, who had been saued? and if he had not been pierced through with many sorrowes, not one of the sonnes of *Adam* had possessed any true comfort, or sound solace. And for this end, it was needfull to consecrate the Prince of their saluation through afflictions. He was that brazen Altar, which must vndergoe the great heate of the day, vpō the which fier was continually burning: *Christ* was typified or figured hereby, to suffer the infinite iustice of his father. *Reason* 1. Isai. 53. 5. &c. Heb. 2. 11. Exod. 38. 30.

And his members must be like the bush in the fier, for seuerall reasons. Are they not the Lords (as I may say) garden-plots? will he not plant and sowe them with the sweeteſt seedes, and most fragrant flowers? shall he not then digge them vp, picke out the least grasse, and breake euery little clod to pieces? Euery skilfull Gardener doth this to that plot of ground, where he intendeth to gather grapes, and not thornes; figs, and not thistles. And so it is with the Lord; where he will scatter the good graine of his grace, that person vndoubtedly shall haue piercing sorrowes. *Reason* 2. 1 Exod. 3. 2. Ier. 4. 4.

Againe, the faithfull are likened to trees, and must not they be prunned and lopped? If they that were planted in *Eden*, must be kept, and dressed by 2 Psal. 1. 3. Ier. 17. 8.

Adam our father? ſhall wee thinke to eſcape the knife to cut vs and prune vs? for trees, if the roots runne to deepe into the earth, they muſt bee cut ſhorter; if the branches ſpread too farre, they muſt be lopped; and if the Canker or Caterpiller once infect, and cleaue to them, then they muſt be burned, ſmoaked: ſo (aſſuredly) if wee bee too much rooted, by our affections, in the things of the world; and with the great and large boughes of our abilitie, wrong and impouerish our poore neighbour; or let our coyne, like the canker, eate into our ſoules; God will giue vs many a cutting, lopping and ſmoaking: and as wee cannot naturally but doe the one; ſo, when God will heale vs ſpiritually, he will doe the other.

3 Moreouer, Gods children are compared to
Math. 13.24. good corne, not cockle; wee muſt expect then to be ſhaken with the windie and bluſtring ſtormes
Ier. 10.25. of the wicked. The Rookes of our times will bee pecking out the ripeſt graine; and euerie rauening fowle flie ouer vs, and defile vs; goe thorow vs, and bruiſe vs; or fall vpon vs, and rob vs: yea, our God himſelfe will cut vs downe, threſh vs, and grind vs; for its corne that muſt bee put on the mill, not chaffe: wheate that muſt be winnowed, when cockle is to be abandoned, burned.

4 Beſides this, how often are the godly compa-
1. *Cor.* 3.16. red to a Temple? and may not euery particular perſon reſemble a ſtone in diuers things? Wee
2. *Cor.* 6.16. muſt be cut out of the rocke of our naturall eſtate; and it's no eaſie matter to be endured, afterwards ſquared and hewen, that we may be fitted to lie

cloſe

cloſe and comely in the building: and this will be felt a paineful poliſhing; yet this muſt be done, or we are vndone. Rough ſtones are caſt into the foundation, but they that be appointed for the *Pinnacles*, and principall places, muſt haue the more pickes, the greater poliſhing: elſe they ſhould not bee of (or at the beſt but deface) this holy Temple, this ſtately building. And becauſe that this is not the chief point in my text, though the words (in part) will beare it; wee will make briefe application, and ſo proceede to another.

And doe piercing ſorrowes befal Gods deareſt children? what vſe then is to be made of this doctrine?

Why, the wicked may here learne a leſſon; its a true one (for *Peter* drawes it from this ground) but a terrible one to all ſuch perſons. If iudgment begin at the houſe of God, *What ſhall the end bee of thoſe that obey not the Goſpell of Chriſt?* and, *If the righteous ſcarcely be ſaued, where ſhall the vngodly and ſinner appeare?* Another Apoſtle tells you, and giues you a full reſolution: *God* (ſaith he) *ſhall come in flaming fier, to render vengeance vpon them that know him not, and obey not the Goſpell of Chriſt.* This is not all, for, *They ſhall be puniſhed with euerlaſting perdition* (that's their end) *from the preſence of the Lord, and from the glorie of his power* (that is the place of their appearance).

Vſe 1.

1. *Pet* 4.17.18.

2. *Theſ.* 1.8.

Verſ. 19.

But wicked men imagine, that God is like them, becauſe for a time he holds his peace; and in regard iudgement, a little ſeaſon is deferred, the hearts of the ſonnes of earthly men are ſet vpon miſchiefe

Pſal. 50.21.

Eccluſ 8.11.

Zach.1.12. mischief. Tush (say such) God wil neither do good or euill: But, O thou vaine man, when wilt thou learne wisdome! shall he scourge his first borne, his onely sonne, and but by imputation a sinner? and doest thou thinke that he wil spare thee? Shal the naturall Oliue bee thus lopped, and pruned? and shal the wild One escape the hand of the husband-man? Will the Creditor cause the surety to pay all to the vttermost farthing? and doest thou, that art so deep in debt, expecta discharge without full paiment? Is the path to *Canaan* thus strawed? what then will the way be that leadeth to Egypt? if he that trembleth at Gods word, shall thus bee corrected; how shall they, that make a mocke of the bloud of the new Couenant, escape damnation? Tell, if thou canst, but its a thing impossible.

Iohn 16.33.

Heb.10.29.

Hee that goeth towards the Sunne, shall haue his shadow follow him; but he that runneth from it, to flee before him: So he that marcheth with his face towards the *Sonne* of righteousnesse, shall haue afflictions still to pursue him; as for him that hath his backe towards Christ; his sorrowes, like the shadow, are before him; but hee shall meete with them in another world. Wherefore be thou not deceiued; for if God afflict his deerest children, he will one day take vengeance of all disobedient bastards.

Luke 19.27.

Vse 2. And to what vse shall the godly put this *doctrine?* Why, they must not thinke it strange, that they are in the fierie triall; neither faint because they are chastened: for its for thy good, and the Lords glorie, that these things befall thee. *Christ*

1.Pet.4.12.

is a ſhepheard, and they that ſerue him are ſheepe, by the rule of relation: ſhall he not then ſend this Dogge of affliction, to fetch vs in, when we breake our bounds, and are ſtragling? hee is our Maſter, and wee his ſcholers; muſt wee not then haue a laſh, when our eye is off our booke; and wee haue no mind, either to ſay, or learne our leſſon? we bee his patients, he our Phiſition; then if wee feed too full, grow too ranke, ſhall he not ſtrike a vaine, and let vs blood, in due ſeaſon?

I haue often in my meditations, compared a *Chriſtian* in proſperity, to a people at peace in a kingdome: doe we not ſee, that ſince warres haue ceaſed in our land, and neighbour Countries, that many a valiant ſouldier is growne fat, purſie, and not able to weild his weapons? And all (or the moſt) of our Armour to, ruſtie, cankred? The Spiders haue wouen webs in our Helmets, and head-pieces: the wormes eate into the very heart and pith of our ſhafts and ſpeares; and ſcarce is to bee found any Bandileeres, that will hold to hang about a ſouldiers ſholders. Are not our ſhips vnrigged? our Cannons at the Forts, vnskoured? houſes, townes, and Cities, but too weakely prouided? And hath not peace (by accident) had a finger in this buſineſſe? And euen ſo is it with a Chriſtian ſouldier; let him haue health of body, quiet of mind, and his cups to flow ouer; all his ſpirituall armour will either ruſt, or bee vnexerciſed. For what vſe ſhall we haue of prayer, in calling; faith, in beleeuing; hope, in expecting; or patience, in ſuffering? truly little, if any at all:

therefore God will send warres, and rumours of warres, that wee may not abuse those excellent graces, and hee want his glory, wee our gaine by them.

Our God is wise, yea *Wisdome* it selfe, he knoweth our estates, and can physicke vs for the purpose; and there is nothing so bad, but hee can vse for the recouery of our former condition, and cause it to worke for good. I remember, that when *Ioab* would not come to *Absalom*, he set his corne-field on fier, and thereby fetcht him: so when the iust Ones will not see their fathers face, the fier of affliction will make them seeke him early, and diligently. It is the custome of our Gallants, when their horses bee slow and dull, to spurre them; if iron grow rusty, cast it into the fier to purifie it: and so doth our good God, in our backwardnesse to good duties, pricke vs; or being in our filthinesse, purifie vs, by casting vs into the hot coales of tribulation.

2. *Sam.* 14. 30. 31.

Hos. 2. 7. *and* 5. 15.

Wherefore doe not so much mourne, that thou art afflicted; but be carefull and fearfull, lest thereby thou should not be reformed; for this is a true signe that we are Gods sonnes, and not bastards, when wee are more doubtfull that wee shall not make the right vse of them, then fearfull that the Lord will not remoue them. He that findeth this in himselfe, findeth a good thing, and but that which alwaies attendeth and accompanieth a sanctified heart in its greatest troubles.

Quest. But some man may say; Sir, it is a hard thing to suffer afflictions patiently; therefore what shall I doe

doe to attaine to this?

Why, thou must consider, that it is the direct path to heauen; and is it not better to bee in our right way, though stonie, crooked; then in the pleasant Medowes going astray, wandring? The speedi'est way to compasse the world, is to goe by water; and the surest path to heauen, is to saile through a sea of affliction. *Resol.* 1. *Matth.* 7. 13.

Againe, call to mind that *Christ* thy Captaine hath trod the same steps before thee; and shall not the Head be followed by the members? It is said, that *Dauid the King went vp to the Mount of Olines, and the people with him, and as they went, they wept:* so our *Dauid* is ascended into heauen, but he went weeping, and so must we follow him weeping; for these two are inseparable. 2 *2. Sam.* 15. 30.

Moreouer, ponder with thy owne soule, how many, how great troubles, thou by thy sinnes hast innumerable times deserued? Alas! long agoe mightest thou haue been cut off by death, and condemned: if this were thought on, it would stoppe this vaine of discontent and impatience. Thou maist admire thou wast not long agoe consumed, rather then pine, in that thou art corrected, afflicted. 3 *Lam.* 3. 22. 39.

Finally, immoderate mourning, is a meanes to draw downe a heauier iudgement. When boyes will pule, and cry out for a little lash, the Master many times sets iron with a tang: And hee that will struggle vnder the Lords hand, peraduenture shall vndergoe a double ierking. Say therefore with *Dauid, I held my peace, because thou Lord didd'st it.* *Psal.* 39. 9.

it. Thus much for this point; the second succeedeth, which is, that

Doct. 2. *The Lord doth not separate his affection from his children in affliction.*

Psal. 73. 1. Howeuer it be, *yet God is good to Israel; and the pure in heart shall neuer be forgotten.* Did not hee remember *Noah*, in his Arke? *Abraham*, in all his
Gen. 8. 1. troubles? *Iacob*, in his heauie iourney? *Ioseph*, in
Gen. 15. the pit and prison? and iust *Lot*, in the middest of
Gen. 18. 16. *Sodome?* The Lord thought on *Dauid*, when hee
Gen. 39. 21. kept his fathers sheepe: *Saul* would haue slaine
Gen. 19. 16. him; *Ziklag* was burnt, in his flight to *Gath*; and
2. Sam. 12. 1. when he had forgotten his God, committed adultery and murther, and was in his greatest extremity, how often doth this man confesse, that in the
Psal 94. 19. middest of all his sorrowes *the Lord comforted his soule?* and, *Though his father and his mother should*
Psal. 27. 10. *forsake him, yet Iehouah would gather him?* I might here make mention of *Moses, Daniel, the three Children*, and *our fore-runner, Christ*; and tell me, which of the faithfull was euer forgotten by the Lord?
Hebr. 13. 5. He hath said, that *He will not leaue vs, or forsake vs*; but at all times, and in all places, he will bee with vs. *Paul*, without doubting, casteth downe the gantlet, and biddeth a defiance against all things, (which notably doth proue the point in hand).
Rom. 8. 35. &c. *Who, or what shall separate vs from the loue of God? shall tribulation, or anguish, or famine, or persecution, or nakednesse, or perill, or the sword? No: for hee is perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature*

shall bee able to separate the faithfull from the loue of God, which is in Christ Iesus. Shall I now shew it you in the Reason?

First, the Lord is not subiect to forgetfulnesse, he *knoweth who are his*; and *his eye is alwaies ouer thē.* Could the Lord forget them, were hee subiect to ignorance? then his affections might be separate from them; but he is not, he cannot. *Tamar* may disguise her selfe, walke in an vnaccustomed path; so *Iudah* may not know her. *Isaac*, through the dimnesse of his sight, may blesse *Iacob*, and passe *Esau*. Tract of time may make *Ioseph* to forget, or be forgotten of his brethren. *Salomon* may doubt to whom the child (of certaine) belongeth; and *Christ* come to his owne, and not bee receiued. But the Lord seeth all his; time, place, speech or apparell cannot obscure or darken his eye or eare. He can discerne *Daniel* in the denne; *Iob*, though neuer so changed, on the dunghill: Let *Ionah* haue his lodging in the whales belly; *Peter* be put into close prison; or *Lazarus* bee wrapped in rags; or *Abel* tumbling in blood; yet can hee call them by name, and send his Angels to comfort them. Ignorance, or forgetfulnesse may cause loue to bee estranged in the creature; but the Lord is not incident to either: for his eye, as his essence, is euery where. In this respect therefore he needeth not to separate his affection from his children in affliction.

Reason 1.

2. *Tim.* 2 19.

Heb. 4.13.

Psal. 139 1.2. &c.

And as the Lord is not subiect to forget, so is he not incident to change; for *whom he loueth once, he loueth euer.* Man is subiect to mutation of affecti-

Reason 2.

Mal. 3 6. *Ier.* 31.3.

on; but so is not the Lord: for he is one most pure act, his loue makes vs good; so that his affection is perpetuall. Mans iudgement may deceiue him, and his loue cannot make the obiect beloued better; therefore hee is subiect to alteration; God not.

Obiect. But we reade that God hath repented, and so changed his affection.

Solution. 1. I answere, first, that it is spoken for our vnderstanding, after the manner of man, and not to bee vnderstood otherwise.

2 Againe, the change is not in God, but in respect of the obiect about which hee is exercised; for one cause without alteration in it selfe may produce diuers effects in that regard. For example: The *Sunne* hath but one simple act of shining; yet, doe wee not see that it doth vnite clay and straw, dissolue ice into water? makes the flowers smell sweetly, and a dead corpse to stinke lothsomly? the hot fier to be colder, and the cold water hotter? and will it not helpe to cure one man by his heate, yet therewith kill another? Where is the cause? in the seuerall obiects, and their diuers dispositions, and constitutions; and not in the Sunnes act of shining, which is but one and the same.

Take a more familiar similitude. Let a looking-glasse be set in the window, will it not represent to thy eye diuers obiects? If thou goe to it in decent and comely apparell, shalt not thou see the like figure? if deiected, and in course rayment, will it not offer to thy view the same equall proportion?

on? doe but thou ſtretch thy ſelfe, bend thy brow, and runne againſt it, and will it not reſemble the like perſon, and action? where is the change? ſhall we conclude in the glaſſe? No: for it is neither altered from the place, nor in nature.

Wherefore if God one day ſeeme to loue vs, another day to hate vs; there is an alteration within vs firſt, not any in the Lord. Bee thou then ſuch in thy ſelfe, as thou wouldeſt haue the Lord bee vnto thee; but if thou change, thou ſhalt finde a change, though God neuer change; and if thou runne ſtubburnly againſt him; he will *walke ſtubburnly* againſt thee. For *with the froward, hee will ſhew himſelfe froward; but with the meeke, hee will ſhew himſelfe meeke.* Yea, ſuch as thou art to him, he will be to thee, and no other. O that we could beleeue, and ſo practice this leſſon!

Pſal. 18.24. 25. &c.

To proceed; let vs examine and ſee, what is the cauſe of ſeparating affection; and ſhall wee not finde it either in the Agent or Obiect? In the louer, *God*, we ſee no cauſe can bee found: ſurely, nor in the thing beloued. For what is affliction to Gods children? doth it deſtroy the eſſence of the ſoule, or deface the image of holineſſe and righteouſneſſe in them? Doth it (in a word) make them worſe, or better? It is plaine, that no trouble deſtroyeth the image of God; or maketh his the more prone to ſinne; but rather it hath been a meanes to moue them to leaue it and amend. For in trouble they will pray more feruently; pity others more compaſſionately; make vowes, and reſolue to ſerue God the more

Reaſon 3.

Luk 22.44. *Pſal.* 119.71.

Hoſ. 2.7. 2. *Cor.* 1.4.

Pſal.66.13.14. more ſtrictly, then euer in the dayes of proſperity. Why then ſhould the Lord withdraw his affection from them? for loue leaues hold, but whē the obiect growes worſe and worſe.

Reaſon 4. And in the laſt place, this Reaſon may alſo confirme the doctrine. Hee ſhould bee more

Mat.7.9.10.11. vnnaturall then meere naturall men, (who take the moſt pitie of their owne being in the greateſt diſtreſſe) if he ſhould forſake his children

1.Tim.5.8. in their affliction. Nature it ſelfe, in theſe ſtraits, will not be wanting; and ſhall the Author of all

2.Sam.18.33. graces be found failing? Shall *Dauid* keepe ſuch a houling for a rebellious ſonne? and will the *Father of mercy* not reſpect his obedient children? Away with it: for it is a kind of blaſphemy to conceiue it. For betwixt the loue of the Creator, and the creature, there is neither in reſpect of heighth, depth, breadth, or length, any equall proportion.

Vſe 1. And is this ſo? how then ſhould we loue ſuch a God, of whom wee are ſo beloued? what praiſe ſhould we thinke too much for ſo waighty a matter? why doe we not ſtudie to ſet forth his good-

Exod.15. neſſe and wonderfull workes? *Moſes* would make a ſong, *Dauid* and others in way of thankfulneſſe, becauſe in their greateſt affliction, they felt the Lord to be preſent in affection. Did not *Mary*

Luk.1.46.47. breake out, *My ſoule ſhall magnifie the name of the Lord, and my ſpirit ſhall reioyce in God my Sauiour?* Why did ſhe this? *for hee hath looked on the poore eſtate of his handmaid.* How did *Paul*, from the like ground double his petition; *The Lord ſhew mercy*

to

to the house of Onesiphorus; The Lord grant that he may find mercy with the Lord in that day: VVhere was the reason of this? *for he found me out at Rome, visited me often at Ephesus, and was not ashamed of my chaine.* Shall the Apostle thus blesse his friend, for being refreshed in his bands? and shall not we, from the heart rootes, break forth into thankfulnesse? For God, not once, but often hath visited vs, and hath not been ashamed of our chaines of sinne and corruption: nay, he hath broke our bands, and set vs, that were Satans slaues, at free liberty. 2 Tim. 1. 16. 18.

But some may say to me, as many shall to *Christ* in the last day; *When saw we thee in nakednesse, &c?* so, VVhen were wee poore and needy, and *God* thought on vs? *Quest.*

Giue me leaue a little, and I will tell you. *Answ.*

First of all, doe but cast the eye of your remembrance backe, and runne with the feete of your faith so farre, as the fall of *Adam* our father; did not we eate with him, sinne with him, and lay in the bush with him? was not he, and all we at that time poore and needie? who was euer in so great a streight? in so miserable a condition? conceiue, if thou canst, of a portion of matter without a forme; and such was thy tickle condition, almost turn'd to nothing: were we not all dead men, and depriued of our greatest glorie? what mans case was euer more miserable then all ours, before the Lord called, *Adam, Where art thou?* Conceiue of it a little, lay it to heart, ponder it deepely in thy mind, and suffer it to take some setled impression. I Gen. 3. Rom. 5. 14. 17. Rom. 3. 23.

What miſerie was that? What a word of comfort was this, *The ſeede of the woman ſhall ſhuffle or breake the Serpents head?* I ſpeake to you that haue vnderſtanding, and conſider what I ſay; for the more thou doeſt meditate on this thing, it will ſeeme to thee the more wonderfull.

2 But let vs come neerer home, and then will it not appeare, that we in this our Kingdome, were ſometimes poore and needie? And becauſe too many crie out, and (as the ſpies did vpon *Canaan*) haue brought a bad report vpon our countrie; let vs ſearch into, and examine the matter. And that we may ſpeak as the thing is, let vs firſt of al compare the land with it ſelf, and next with her neighbouring ſiſters.

Was it not in times paſt, as at the beginning, a *Chaos, without forme and voide?* Did not *darkeneſſe couer* all our *deepe?* and *the people periſh for want of knowledge?* Ignorance was our wedding garment, and *Implicite faith*, a *ſword* faſt in the ſheath to *quench all the fierie darts of Satan:* our Bible was as a *ſealed booke*; the teachers of it *blind guides*, and *Gods houſe nothing* elſe but a *Denne* of *Theeues*. Were not all our Progenitors vnder this cloud? Did not ſinne enlarge it ſelfe, as *Hell?* and like the Leproſie in the time of the Law, ſpread farre, and infect the whole body? What were all the moſt eminent and pleaſant ſeates in our Kingdom, but hiues full of droanes; Temples, ſwarming with Caterpillers, who nipt euery greene thing in the bud, as in the land of *Egypt?* VVhat ſhall I more ſay? VVere not all our Prieſts Papiſts, or Atheiſts?

Theſe

Theſe places, wherein now in *Spirit and truth* the Lord is ſerued, a very ſinke of all ſinne, and *Colluuies* of all vncleanneſſe? Is not this truth? And hath not the Lord in theſe latter daies brought light out of darkeneſſe? made the Engliſh man in *his owne image?* blowne part of this viperous brood into the red ſea of deſtruction? and giuen him his elder brothers bleſſing? I lye not: there is not one thing, at the which I haue more wondred, then to ſee how the Lord hath rooted out the *Canaanite*, who was ſo mighty, in number many, and equall in pride and malice; I doe not doubt to ſpeake, but if ſome of vs had ſeene the daies of old, and compared them to theſe, they would be aſtonied at Gods goodneſſe, and the times reformation. For did not our Auncеſtors want the bread of the ſoule, the eye of the mind, and the pure water of life and ſaluation? Is it not to bee feared, that millions of ſoules were poiſoned, that I ſay not eternally damned? Look back thē to thy mother, take a ſtrict view what ſhe was, and then conſider what ſhe is; we account compariſons odious; but I am ſure, ſuch as theſe, be commodious: and he that doth not compare time with time, ſhall neuer ſee the depth of mans miſerie, or the greatneſſe of the Lords mercie.

But me thinkes I heare ſome in the Congregation ſay, I goe beyond my bounds, and giue my Countrie too good a commendation. I do not, nor cannot, ſo the rule bee obſerued: ſhee is farre better then ſhe hath been, yet in many things ſhe might be mended. God called not all his works *Obiect.*

Sol. 1.

very good, before the last daies Creation; no more will I my Mother, vntill the last day of sanctification and recreation: But yet I may say, and must

2 say, she is well amended. And in the second place, doe but compare our Iland with others neare adioyning; are not they more *poore and needy* in many things then we be? and did not the *Lord* then herein *thinke vpon vs?* Haue not we a great Light to rule the day, and many lesse for the night-season? What if some wandring Planets bee in the firmament? why, is not their irregular course and motion euident to all men?

If the *Canaanites* had been destroyed at once, the beasts of the field had deuoured the Israelites: and what knowest thou, but the same reason may be of force in these daies? Let vs not murmure, seeing we haue tooke possession of their land, and haue dominion ouer the Canaanite: Wee haue the prize, and the remnant one day shall be ours, if our sinnes and ingratefulnesse doe not preuent it.

3 I could tel you of particulars, whē we were *poore and needy, and the Lord thought on vs*, at the change of the two Princes: Did not the Edomites conclude, that then was the day of mourning, when they intended to be reuenged of Israel? But God preuented them. And in 88 was not lots cast vpon our land, and we esteemed as dead men? And in (that neuer to be forgotten deliuery) the Gunpowder-plot, were not all our heads neare the blocke? who was euer needy, if then we were not in need? VVhen I haue thought of that cruell plot

plot & inuention, me seemes I could neuer match it, except that in the fall of *Adam*, and betwixt them there is some equall parallell.

In that, there was the *Diuell* and the *Serpent*; the Garden and the persons against whom the treason was intended: and in this the Pope, *Faux* his instrument, the place, and the people they aimed at. And in this comparison or allegorie, we liken the Pope to the Diuell; *Faux* to the Serpent; the Parliament-house to the Garden; and the King to *Adam*. The Diuell was in the Serpent, but would not bee seene; the Pope in *Faux*, yet loath to be discouered: the Serpent must swimme (probably) in the water, and creepe close into the Garden; *Faux* must crosse the seas, and crawle vnder the Parliament-house: the Serpent must speake nothing, but as the Diuell would; nor *Faux* doe any thing, but by the Popes direction: the Diuell pretends kindnesse to *Adam*, *Yee shall be as Gods.*; the Pope vnder the cloake of holinesse aimes at destruction: the Serpent respected not the excellency of the place, to effect his purpose; nor *Faux*, if he might accomplish his resolued treason: the Serpent said, *Yee shall not die at all*; *Faux*, if he had been posed, would haue rendred the same lesson: the Diuell in tempting *Adam*, aimed at the destruction of all his posteritie; so did the Pope, in our dread Soueraigne, at all his royall issue, and loyall subiects: and in many more particulars they might be paralleld. And vndoubtedly these two plots (not to be equald by any) had one first efficient, Satan; twinnes they be, conceiued in the

same wombe; whether in Hell, or some Friers Cloyster, there's the Question. But how good was *God* to vs, that though they trauold of iniquitie, *and conceined mischiefe, yet they haue brought forth a lie; their heads haue been bruised, and their counsell confounded?* Suppose that it had tooke effect, what fact (except that in the Garden) to this had been comparable! For the walles of our *Ierusalem* had been ruinated, and the Sepulchers of our fathers burnt with fier: our Annointed had died the death, and *Bethel* his house become a *Babylon*: our Harpes had been *hanged on the willowes*, and *we* (at the best) but *sung our Hebrew songs in a strange* tune, voyce and *land*: *This was the worke of God, and ought to be marueilous in our eyes.* For had not the Lord thought on vs, *we had been swallowed vp quick, and laid as low as the nethermost hell.* Psal. 7. 14.

4 I omit many other miseries, which made vs *poore and needy*; as pinching Frosts, scorching heate, inundations of waters, droughts, famine, and the deuouring plague in this City, and other places of our Kingdome? VVas it not to bee *poore and needie*, when thousands in a weeke departed? men, women and children drawn with hooks by heapes into holes? they that were liuing either running away with great feare, or staying still at home, with greater? And who hath remoued these euils, and sent downe the contrary blessings? Is it not the Lord? VVe haue but yet spoke of generals; but let vs descend to particulars, and there's not one can deny, but in these two respects he hath been poore and needy; and the

the Lord thought on him.

First, for his corporall condition. VVho preserued thee in thy Mothers wombe? fed thee with Manna in this wildernesse? and freed thee from so many iudgements as haue been inflicted vpon others? Surely the hand of the Lord. VVho lead thee into greene pastures, hath caused thy cup to *flow ouer, and anoynted thee abone thy fellowes*, except *Dauid's Shepheard*? 1

But to let these things passe: Art thou now the sonne of God? wast thou not the child of wrath by nature? who hath singled thee out of the confused multitude, enriched thee with the graces of saluation, and borne thee againe? whereas *the whole world lyeth in wickednesse*? VVill not these former fauours prouoke thee to gratefulnesse? yet let the benefit by it for the present, and future time, bee forcible to vrge thee to the practice of this dutie: for others of Gods seruants haue done the same vpon no other ground. *Paul*, when hee considered, that *The Lord had assisted him, when all men forsooke him*, and was perswaded, that *the Lord would deliuer him from euery euill worke, and preserue him to his heauenly Kingdome*, breakes forth into these words, *To whom be praise for euer and euer, Amen.* And is not this paterne worthie of our best imitation? and this constant affection on the Lords part, a continuall gratuitie on ours? VVhy then let it be daily put in practise: for either this loue, or nothing deserues it, and is thankworthie. 2

And as this point in the first place should work in vs loue and gratefulnesse to God: so in the se- *Vse* 2.

cond

end, it may comfort vs for the preſent and future troubles. Haſt thou vexations without, and terrors within? ſeemes it to thee, that the Lord hath forſaken thee? Why, it is not ſo: thou art deceiued. Think on the dayes of old, and if euer thou canſt proue, that he did loue thee; this point will proue he doth ſo ſtill. What ſhould more comfort a Chriſtians heart then this? and encourage him to go on through good report, and euill report with reſolution?

Acts 20. 38. VVhat made the people weepe ſo bitterly, and fall on *Pauls* necke? was it not, in that they muſt *ſee his face no more?* And what did *Chriſt* promiſe to his diſciples for their comfort and reſolution in their greateſt troubles and vexations? Any

Mat. 28. 20. thing but this, *I will bee with you to the end of the world:* You then that haue choſen the better part, giuen vp your names to ſerue God, and bee in the vaſt wildernes of this world, be not faint, or weary in the way: for though hunger pinch you, *Pharaoh* purſue you, and the fierie Serpents ſting you, yet the *Lord ſhall neuer leaue you, or forſake you.*

Obiect. 1. But ſome may obiect to me, as *Gedeon* did to the

Iudges 6. 13. Angell; *Ah my Lord, if the Lord loue vs, and be with vs; why then is all this euill come vpon vs?*

Sol. Art thou ſicke in body? the Lord doth it for to make it a fitter habitation for thy ſoule. VVhat if thou ſeeme to be brokē in pieces? yet he can eaſily reſtore thee to thy former conditiō. Shal you not ſee a Carpenter ſet vp a houſe in a comely order, yet anon he wil ſtrike one ioynt frō another, & lay it flat on the ground? hath he a purpoſe to deſtroy it? No:

No: rather to amend what he ſaw amiſſe in it: And ſo be we, in our owne iudgements, builded in a decent manner; but *God is wiſe in heart*, and ſeeth that our bodies are not fit Temples for his Spirit; therefore we muſt downe againe for a time (at the leaſt) in our owne feeling, & preſent apprehenſiõ.

But thou wilt ſay, The ſpirit is departed from thee, and not to be found within thee. *Obiect.* 2.

Thou art to know this, that in a *Chriſtian* ſoule there be many manſions; as of loue, ioy, faith, zeale, repentance, and humility: If therefore the ſpirit be not preſent in one place, ſeeke to finde him in another: for be thou aſſured hee is not (in truth) departed. Doeſt thou want ioy, or faith? canſt thou pray for either? why thou haſt the ſpirit: Canſt thou not pray? (for ſometimes this is a good mans condition), yet canſt thou ſigh and grone? why, that commeth from the Spirit: Canſt thou not repent as in times paſt? art thou notwithſtanding ſenſible of this? and ſtrikeſt thy hand vpon thy breaſt? this is a motion of the Spirit. And be thou of good comfort; for when thy caſe ſpirituall is moſt miſerable, yet thou maieſt diſcerne ſome pulſe (though weake) of the Spirit, beating. He that comes to ſee his friend, will bee glad to finde him in any roome of his houſe; and if he be not in the dining chamber, or parlour, hee (peraduenture) ſhall haue him in ſome other priuate corner: ſo, if the Spirit be abſent from the manſions of faith, loue, and the like: then thou muſt finde him out in the cloſe and darke roome, called, The diſlike of thy preſent condition; or in *Sol.*

the ſecret corner of *Humiliation*. Theſe two be the furtheſt places of his abſence.

Obiect. 3. But I was vſed to haue him preſent in all.

Solution. To ſpeake with reuerence; Euery grace in our hearts may bee compared to ſo many candles in a houſe: Now the Maſter will not light aboue one or two at the moſt, except hee haue great vſe of them: ſo the *Holy Ghoſt* is the keeper of our ſoules; he worketh with theſe graces in vs; and hee will but employ them, as there is iuſt occaſion: If there bee need, all ſhall bee enlightened, made ſtrong. And what man being an old Diſciple, that hath not experience in theſe things?

Obiect. 4. *Mal.* 3.15. Why, how can the Lord be with vs? *for they that worke wickedneſſe are ſet vp; and ſuch as tempt God, they are deliuered:* And are not all things within vs, and without vs, out of order?

Solution. We muſt not iudge things by the appearance or preſent condition; for then we may *condemne the generation of the iuſt* and the Lords owne building: He that would haue comfort in the remembrance of his houſe, muſt not conceiue of it in parts: as of the wood in the Forreſts, vnſquared; the ſtone in the rockes, vnpoliſhed; the brick in the clay, vnburned; and lime in the ſand, vntempered; but in the patterne or frame, as it will bee when it is perfected: So wee are to looke at the end of the righteous, and the reſtauration of all things, not as they bee for the preſent; and then ſhall we ſee the full beauty of the Lords workes, and our owne bleſſedneſſe. *He that doth theſe things ſhall neuer fall*, finally, and for euer.

Therefore

Therefore *Watch ye, ſtand ye faſt, quit you like men, and be ſtrong:* for the Lords affection to all the faithfull, neuer faileth in affliction.

And doth not the Lord ſeparate his affection from his children in affliction? Let vs then tread in the ſame ſteps, and imitate our heauenly Father. Oh that this were the cuſtome of our Countrey! but it is not; we rather practice the contrary, adding affliction to *Pauls* bands. For *to him that hath not* (need of comfort) *ſhall bee giuen; but from him that hath, ſhall be taken away that hee hath.* *Iob* renders the reaſon: Becauſe *Men haue forſaken the feare of the Lord.* How many *haue the faith in reſpect of perſons?* forſake iuſt *Iob*, if tumbling on the dunghill? and be aſhamed of *Pauls chaine?* Is this *to ſhew forth the vertues of him that hath called thee?* to imitate the example of thy Sauiour? and to be a fellow-feeler of thy brothers affliction? If this goe before, what will follow? ſhall not the Lord *mete to vs, as we haue meaſured to others?* leaue vs, when we haue moſt need of comfort, ſeeing we cry, *Stand afarre, come not neare me*, to our children and friends in the time of affliction. *Vſe* 3.

Was it not *Ionathans* praiſe, that he was *louely in life and death*, and would not leaue his brother *Dauid* in all his troubles? and ſhall it not be thy duty and comfort to doe the like to all thy brethren? The *Butler* is branded, that *he remẽbred not Ioſeph* in his bands; and hence (probably) came that Prouerbe: *No man remembreth the afflictions of Ioſeph.* Yet we haue ſome more vnnaturall, who forſake men in their proſperity, and dayes of

Gods promotion: they enuie *Dauid*, becauſe hee is *annointed King from the ſheepe-fold:* Cry, *away with Amos, he muſt not prophecy at Bethel, for he was a figge-gatherer:* and if *Chriſt* come out of *Nazaret*, be reputed the *Carpenters ſonne*; and aduanced by his heauenly Father; ſome will reiect him; others doubt of him; and too few receiue him.

And (without miſ-apprehenſion be it ſpoken) I haue ſeene theſe two euils in the learned and religious of our times; Friends forſaken in aduerſity, enuied in proſperity: wee will not viſit the poore, if wee bee rich; neither regard them the Lord extraordinarily aduanceth. But theſe things ſhould not be ſo: why then ſay with *Ruth*, *Nought but death ſhall part thee, and thy friend:* follow him with thine affection whitherſoeuer he goeth; and if he *fall amongſt theeues*, goe not *by him*, but *looke on him*; and to thy ability and his neceſſity relieue him: For this is thy Fathers proceeding; the cuſtom of his childrē; & the only way to be of others reſpected, when thou thy ſelfe art moſt afflicted.

If pouerty would haue parted friends; nakednes made a ſeparation, meanneſſe of birth, or baſeneſſe of condition; then the Lord had neuer tooke pitie on thee; or, in affection been vnited to thee. Wherefore ſet the Lords patterne before thine eyes; and whatſoeuer hee beareth with, in his, doe thou the like alſo: and let not that withdraw thy loue from any of thy brethren, againſt which the *God of loue* neuer obiected, diſliked; or, for the which his affection was neuer ſeparated, weakened. I know this is thy dutie; but a thing,

not

not easie to bee done; for, it is no weake, but a maine pitch of sanctification, not to draw arguments from the meannesse of a mans birth, friends, education, former pouerty, or present necessity to withdraw, extenuate and separate affection: but to loue, where, and in the same manner the Lord loueth: he that doth this, *flesh and blood neuer reuealed it to him.* Then striue for it; it is worth the obtaining; that it may be said of thee, as *Paul* said of one, who performed this dutie: *The Lord shew mercie to the house of* Onesiphorus; *The Lord graunt he may finde mercie with the Lord at that day.*

Vse 4. And from this point of Gods affection to his children in affliction; we may all be encouraged to serue such a master. Art thou his seruant, and sonne? then doe not, with the *Prodigall*, run from him; or with *Demas, embrace the world:* for all creatures of that kind will faile and forsake thee in thy affliction; or if not, they will proue, but like *Iobs* friends, or the Pharisies, *Miserable Comforters.* Or, hast thou not yet giuen vp thy name, and *with a purpose of heart cleaued to the Lord?* why then change thy master, and make choyce of him wee haue in hand.

Who would not serue such a man as will bee alwaies present with his people; haue an eye ouer them; call them by name, and relieue them according to their necessities? Shall not we then make election of the Lord? For his eye shall *watch for thy good; his right hand shall be ouer thy face, and his left hand vnder thy head;* and, *thou shalt want no manner of thing.* Art thou in bonds? hee shall visit

thee. In danger? his Angels ſhall defend thee. In want? the creatures refreſh thee. Tempted by Satan? he ſhall fight for thee. Or in the pangs and ſhadow of death? yet he will bee with thee, that thou maiſt ſleepe ſoundly and ſecurely.

Beloued, this I know, that if God be with vs, it is no matter who be againſt vs: but if hee bee not on our ſide, what will it profit vs to bee reſpected of the world? And ſay not in thy heart, *I uſh, my mountaine is ſtrong, and I ſhall not be moued*; for wee are but in the wilderneſſe, wee ſhall meet with fiery ſerpents, the ſtings of a guiltie and wounded ſpirit. *Iordan*, that type of death hath not looked vs in the face; at the moſt, wee haue not paſſed ouer it: and doth not the day draw neere? is it not at hand? and if the Lord doe not then helpe thee, and be with thee, what ſhall become of thee? *woefull* will be that *Hauen*, where thou ſhalt be landed.

O that we did but know the worth of Gods fauour in affliction! or how ioyfull a thing it is for his children to be aſſured of his affection! Well; the day of death and of iudgement ſhall declare it: and till then, the true worth will not bee fully knowne of the faithfull; or the want feelingly diſcerned by the vngodly. Let me then entreat thee to ſtriue for his fauour; thinke no paines too great to obtaine it; neither be at peace till thou poſſeſſe it; for then thou maieſt haue comfort in troubles; ioy, amidſt ſorrow; and life, in death. No tidings ſo terrible, that ſhall make thee tremble; no former ſinne cauſe thee to feare; nor Satans

deadlieſt

deadlieſt darts touch or pierce thee, if the Lord be with thee. Now then is the time to agree with him; take the opportunity, fore-ſlow it not; and build thou on this rocke once, and ſtand for euer.

A third point from the words may now be collected, *viz.* that,

The fauour of God in affliction, onely giueth the faithfull ſatisfaction. *Doct.* 3.

We ſee that this good man did comfort himſelfe from no other ground, but from this, that *The Lord thought on him.* Neither is there any thing that could worke this effect, he being in ſo great affliction, except the Lords loue and affection. *Many cry, who will ſhew vs any good? But Lord lift thou the light of thy countenance vpon me.* And *whom haue I in heauen but thee, or in earth that I reſpect in compariſon of thee?* No perſon, no thing. *It is good* (yea beſt) *to draw neere to God,* for content in theſe dangers. *Saul* was a King, and yet when *God* was gone, could his kingdome yeeld him any comfort? *Balthazzar* in his bowles will quake, and his heart roll within him, *if the Lords hand in writing be ſtretched out againſt him.* Why doth the diuell tremble and feare? Oh, *hee hath no confidence in the great Creator. Cain* will *curſe* and *cry* to, when he cannot expect and reſt in a cheerfull acceptation from the Lord: but let all the creatures in the earth, and the whole hoaſt of *Heauen* band themſelues againſt vs, *If God be with vs, who can be againſt vs* to hurt vs, trouble vs? And what may bee the reaſon of this?

Pſal. 4 6. *Pſal* 73.25. *and* 28. 2. *Sam.* 13.12. *Dan.* 5.6. *Iam.* 2.19. *Gen.* 4.5. *Rom.* 8.31.

Why,

Reason 1. Why, the Lord is the onely obiect of their loue, and he in whom their ſoule principally delighteth: wherefore enioying him, they haue all they would. Let *Iacob* heare that *Ioſeph his ſonne is yet aliue, he hath enough.* If the King *come home ſafe,* *Ziba* may keepe the land, for *Mephiboſheth* is ſatisfied. Could but the ſonne of *Hamor* match with *Dinah,* his Circumciſion will bee endured; and though the daughters in the countrey bee denied him, yet ſhall he be well contented. *Giue* but *Rahel children,* and ſhe will not *die.* And let *Simeon ſee his Sauiour* and he will die. And how are theſe contrary effects produced? Why loue is the cauſe thereof: ſo let Gods children enioy the ſubiect of their affection, they will reſt in it with full contentation in all affliction.

Gen. 45. 28.

2. Sam. 19. 30.

Gen. 34. 19.

Gen. 30. 1.

Luk 1. 29.

Reaſon 2. Becauſe they beleeue then, and know that *all ſhall worke together for good* at their latter end. For being aſſured of the one, they neuer need to doubt of the other: and grant but the firſt, and the ſecond will enſue of neceſſity. Will it not reioyce the poore patient, that his Phyſition doth affect him? for then he is aſſured, that if he can, hee will (and God can) cure him. If we haue the Iudge for our friend and father, what need wee to feare the many inditements preferred againſt vs? Let *Moſes* haue the Lord to looke vpon him, *Pharaohs* frownes cannot feare him: and let God but thinke on vs, and we thinke on him (he by affection, wee by faith), we need not to ſhake or ſhadder: but walke on cheerfully and reſolutely *in the valleyes of teares, and the very ſhadow of death.* *Dauid* in his greateſt

Rom. 8. 28.

Pſal. 23. 4.

greateſt troubles ſpeaketh thus to the Lord; *Thou haſt giuen ioy in my heart, more then of the time, when their corne and their new wine were multiplied.* Pſal.4.7.8. *In peace together will I lye downe and ſleepe; for thou Iehouah alone wilt ſeate me in confidence; preſerue my ſoule in ſafetie.* Now from this point thus proued, we learne theſe things.

And firſt, whats the true cauſe, why ſo many are ſhaken with euery blaſt, and flie like chaffe before the leaſt wind of affliction? Alas! they haue not made the Lord their portion, neither bee aſſured of his affection: their loue leanes on ſome other ſubiect; and that once failing, they fall for euer. He that affecteth the earth, if it grow barren, hee will ſtill be bawling: and he that expects treaſures from a farre; let the wind but riſe, and the water ſwell, his body will ſweat, and his ſoule be troubled within him: the ſea is not ſo much toſſed, but he is as much terrified: the one caſts not vp more mire and mud, then the other feare and deſpaire. Shall wee thinke that *Iudas* would haue hanged himſelfe; *Saul* fallen on his owne ſpeare; or ſo wiſe a wight as *Achitophel*, proued his owne executioner; if God had been the obiect of their affection, and they put confidence in him in their affliction? No: it had been a thing impoſſible. And therefore we may hence ſafely conclude, that the want of the aſſurance of Gods fauour is the true cauſe, why men in diſcontent and croſſes become their owne executioners. For that which they affect moſt, wanting power to content and preſerue them, or being remoued from them, they

Vſe 1.

*Mat.*27.5. 1.*Sam.*31.4. 2.*Sam.*17.23.

hauing no other God in their preſent apprehenſi-
on, often become their owne bloudy Butchers, to
drowne, hang, or murther themſelues. And doe
but obſerue it, and what I haue ſpoken, you ſhall
find verified by experience.

Vſe 2. And in the ſecond place we may hence learne
the true ground, why Gods children haue ſo re-
ioyced in affliction; and it is this and no other,
namely their aſſurance of Gods fauour and affe-
ction. He that beleeueth in the Lord by faith, is
linked to him in loue, and perſwaded that God
thinkes on him, will embrace death, deſire iudge-
ment, and neuer tremble at the moſt terrible ti-
dings. *Abraham* will goe *hee knowes not whither*;
Daniel into the Denne, and *Paul* to priſon, hauing
this confidence of the Lords fauour. *Iacob* will
leaue his fathers houſe, *Ruth* runne into a ſtrange
Countrie, and *Chriſt* embrace *the Croſſe, endure the
ſhame*, when God thinkes on them. How ſhould
Iob haue endured the ſtealth of his cattel, burning
of his corne, and the ſudden death of all his chil-
dren, when their bones were bruiſed and broken;
their bloud and braines ſprinkled and ſpread on
the poſts and timber; his VViues bitter words,
Curſe God and dye (for ſo the place is to bee vnder-
ſtood; for it's probable Satan ſpared her life to
that purpoſe to tempt him; and it was the end he
aimed at, *He will curſe thee to thy face*: why ſhould
wee then imagine, that hee put not that tart and
cruell phraſe into her mouth? for he is wiſe in his
proceedings) if the certaintie of the Lords loue
had not ſupported him? Had it once been poſſi-
ble

Heb. 11.8.
Daniel 6.
Gen. 28.
Ruth 1.6.
Hebr. 12.2 3.
Iob, 1. & 2.

ble for fraile men, and weake women to haue endured burning, hewing asunder, and to be rent on the *Racke*, but vpon this ground? VVhy then, see the true cause of ioy in sorrow, and giue the Lord his deserued praise, *whose power is the most made manifest in our weakenesse, wofulnesse, wretchednesse,* 2. Cor. 12. 9. Heb. 11.

Finally, wouldest thou be able to stand in the euill day, and the sad times of tentation, and persecution? then striue more and more, to be assured of the Lords affection: endeauour to possesse *Dauids* darling; get Gods affection once shed abroad in thy heart; be sure of this, and thou shalt endure the greatest storme; cut the strongest streames of the raging tide, and land safe at the hauen of Heauen. VVe, in pollicy, prepare cloakes for wet, prouision for winter, and a staffe against the time of decrepit old age; and shall wee not prouide for death and iudgement? VVhat can support thee in the times of trouble, & the hower of thy departure, but some perswasion of Gods fauor? Could *Pharaohs* Horses, the Rich Mans purple, the Fooles great barnes, or *Iesabel* her painting, if thou hadst them? No, no: these are but a vaine thing, a sandy foundation, and a staffe of Reed, that will either stocke thee fast, or breake in shiuers, piercing thy hands through with many sorrowes. *Vse* 3.

Therefore in the feare of God thinke on this one thing: for death will come, and will not tarry; and if thou haue not this fixed fast in the furrowes of thy heart, little pleasure canst thou haue in

death at death. And because we dreame (but deceiue our selues, and that too too often), in thinking we are in the Lords fauour highly, principally in prosperitie; be thou the more carefull to attaine to this thing. Wee haue a common Prouerb, that A good thing cannot be made too sure: and what better then this in all the world? And for the better triall of thy selfe in the matter, take these rules in the meane while, till thou haue learned better.

1 First, if the Lord loue thee, then thou doest reflect thy affection againe vpon him. He *sheds his* Rom. 5. 5. loue first *abroad in thy heart*, and then thou art en- Psal. 73. 25. flamed with the loue of him. For as I first giue heate to my bed, and then it giues me warmth the night after: so the Lords loue heateth my heart, and then I thence forward affect him: certainely he that loues the Lord, is loued of him.

2 Againe, if the Lord loue thee, then he will re- Psal. 6. 8. 9. &c. ueale himselfe vnto thee, especially in prayer, and that familiarly. When thou hast called on his Name, hath hee giuen thee a gracious and comfortable answere? Hast thou felt a secret voice of the spirit, speaking to the eare of thy soule, *Thy* Acts 10. 4. *prayer is heard, and thy request come before the Lord?* (for God, like man, giueth the greatest gifts, and manifesteth himself to his children the most in secret). Then be thou of good cõfort, for the Lord thinkes on thee. Besides, canst thou speake by ex- 3 Iosh. 21. 45. perience, that hee hath kept couenant with thee, 2. Cor. 1. 20. and performed his promise (*for his promises are Yea and Amen to all the louers*)? then maist thou haue hope.

hope. VVhat peace haſt thou found wrought in thy ſoule? How hath he watered thee euery morning? humbled thee in proſperitie, and comforted thee in aduerſitie? Haſt thou an experimentall knowledge of his proceedings? feare not then, he will doe thee good, and no euill; and he is neuer weary (for that were to croſſe his owne command) in weldoing. Iſaiah 27 3. Pſal. 30.9. 2. Cor. 1.4.

And doeſt thou reiect the *Arme of fleſh and blood*; denie thy owne power, and onely rely vpon the Lord? I then dare giue thee my word, that he ſhall neuer faile thee, or in the greateſt danger forſake thee. 4 Pſal. 60.11.12.

Be thou aſſured once, that theſe things are in thee; and the like done for thee; and thou ſhalt be as ſecure and ſafe from all dangers in life and death, as the leaſt drop of water in the bottome of the deepe Ocean ſea is from the exhalation of the Summers Sun; or that graine of ſand, which poſſeſſeth the very center of the Globe, is from motion, or the footes trampling, ſcattering.

One thing more may yet bee obſerued out of the words, *thinketh on me*, which is, that

The Lord will deliuer the faithfull from all dangers; free them in a conuenient ſeaſon from all afflictions. Doct. 4. Pſal. 91. Pſal. 27.14.

For this is the true expoſition of the phraſe, as the words following doe declare euidently, plainly. *Noah* ſhall not be drowned in the old world, but be freed from all dangers. *Lot* ſhall come ſafe to little *Zoar*. *Moſes* flee to, and returne in health, from the land of *Madian*. *Ioſeph* may be ſold, yet God can preſerue him ſafe, and *Eſau* expect the Gen. 8. 1. &c. Gen. 19. Act. 7. Gen. 45. Gen. 33.

time of mourning to be reuenged on his brother *Iacob*, yet shall he come againe, and find fauour in
Psal.11.1.&c. his eyes. Let *Dauid* be hunted like a Partridge, the
Ier.45.5. rauening Kite shall neuer catch him; and *Baruch* shall haue his life, though many perish for a prey.
Acts 5.19.20. & 12.7.8. *Peter* may be in prison, yet shall the gates be cast off their hinges, his bolts be loosed, and hee set at
2.Tim 4.17.18. libertie. And though *Paul* be forsaken of all men, yet *God shall assist him, free him out of the mouth of the Lyon, and preserue him to his heauenly kingdome.*
Phil 1.21. Yea, this is most certain, that either in life he shal
Reuel.14.13. let them loose, to runne at libertie; or by death
2.King.22.20. free them from the euill to come. And reason may be rendred why it shall be so:

Reason 1. For the Lord hath so promised and purposed,
Prou.19.21. and shall not *his counsell stand?* and his word abide for euer? Did he euer faile in keeping couenant? or haue his promises at any time been preuented?
Math 5.18. No, no: *Let Heauen and Earth passe away, one iot of his word shall not moue, but be verified, certainely accomplished.* For shall God proue a lyer? breake
Tit.1.2. promise? Away with this; he cannot, he will not. God is not like man, promising what he neuer in-
2.Cor.1.20. tends to performe: for *all the promises made by him, are Yea and Amen in Christ Iesus.*

Reason 2. And this will hee doe of loue to his children, and hatred to the wicked. God will not haue the
Deut.32.26.27. vncircumcised *Philistims* to reioyce in the ouerthrow of little *Dauid* his Annointed; or the cur-
Psal.89.10.11. &c. sed Canaanites to tread vnder-foot the sanctified
Exod.1.12. seede of old *Israel*. *Pharaoh* may lay great burdens on the *Iewes*, yet the more he doth vex them,

they

they shall multiply, grow and vex him. This hath been a reason of force in former time, and may continue still to confirme this doctrine.

And from this point the faithfull must learne patience, and not to make haste, or mourne *as men without hope*, for it's but *a very little while, and then He that shall come, will come, and will not tarrie. The Husbandman must patiently expect the time of harvest*; the Mariner waite with content for wind and tide; and the Watchman for the dawning of the day: wee must also tarrie the Lords leisure; bee strong, and he, in the fittest season, will comfort our soules. *Dauid* being assured, that he should see the goodnesse of the Lord in *the land of the living*, did not faint, but expect with patience the time appointed; and his patterne must be our practise; seeing it was grounded and sprang from the point we haue in hand. *Vse* 1. 2. Thes. 4. 13. Heb. 10. 37. Iames 5. 7. Psal. 27. 13.

Againe, as by this point we are taught for the present, to be patient; so to confirme our faith, for time future. And what can more strengthen it, then certaintie of full freedome, and a totall deliuerie from all the euill that shall befall them, 2. Cor. 4. 16. 17? *Vse* 2.

But we thinke not seriously of this thing, and that's the cause, we hang downe the loynes of our mindes; *and that which is halting is readie, vpon the least* rub, *to be turned out of the way*. Wherefore let vs consider how he hath in former time deliuered his; and it will be a notable prop to support our staggering minds; and a sure base, and foundation for faith to rest it selfe vpon. Now the kinds Heb. 12. 12. 13.

kinds and meanes be many.

1 God can ſtop the mouthes of the raging Lions, that they ſhall not rent the very garment of his children, as we ſee in Dan. 5.

2 Againe, he is able to preſerue vs in the fier from burning, as the *Buſh* was, Exod. 3.2. and the three children in the furnace, Dan. 3.

3 Thirdly, in bringing iudgements on our aduerſaries, and breaking the teeth of the Lion, as of *Pharaoh*, Exod. 14; of *Haman*, Eſter 7: and *Herod*, Acts 12.

4 Beſides, if not ſo, he can change the heart, and cauſe *Paul* a bloudy perſecutor, to become a reſolute *Chriſtian ſouldier*, Acts 9.

5 Furthermore, he wanteth not skill or power to deliuer *Paul*, by ſetting the enemies at ods one with another, as hee did the Sadduces and the Phariſees, Acts 21.31. & 23.10.

6 Sixthly, when their enemies are vpon their backes, tidings may come to *Saul*, that the Philiſtines are about to inuade the land: ſo *Dauid* may eſcape the danger, 1. Sam. 23.27. &c.

7 Moreouer, he can giue his ſeruants power and boldneſſe to dare their foes to their face, as he did *Paul* and others, in ſo much as they ſhall be kindly intreated, and ſent away, Acts 4.8. &c. Acts 16. 37, &c.

8 And what ſhall I more ſay? God can compell *Balaam* to bleſſe; *Caiphas* to prophecie; and the Whale to preſerue *Ionah*, when the ſhip would not ſaue him. And is his power yet weakened, his wiſedome decreaſed, or his will altered, changed?

No,

No, in no wise: for there is no *shadow of turning with the Lord*; therefore feare not, faile not, faint not.

But it will bee obiected, that *Abel* was slaine; *Iames* beheaded, and many of Christs members murdered. *Obiect.* 1.

I answere, that if we keep, and liue in some close sinne, the Lord will not deliuer vs; for the committing of some iniquitie, may procure danger, yea death too. *Sol.*

But Christ neuer sinned, yet was not deliuered. *Obiect.* 2.

True: yet vntill the appointed time hee was, and so shall all his members: but when that hower comes, then they must goe. *Sol.* 1.

Againe, though God do not deliuer euerie person in particular, yet he will the Church in generall, as we may see in the foure great Monarchies of the world; how one were dashed against another, onely a remnant that were Gods people continued, and shall till the end of the world. For was not the Church as safe in *Babylon*, as in the land and limits of Canaan? 2

Againe, God doth deliuer his from desperatenesse in affliction: so that trouble shall not ouerburden them, but rather reioyce them. 3

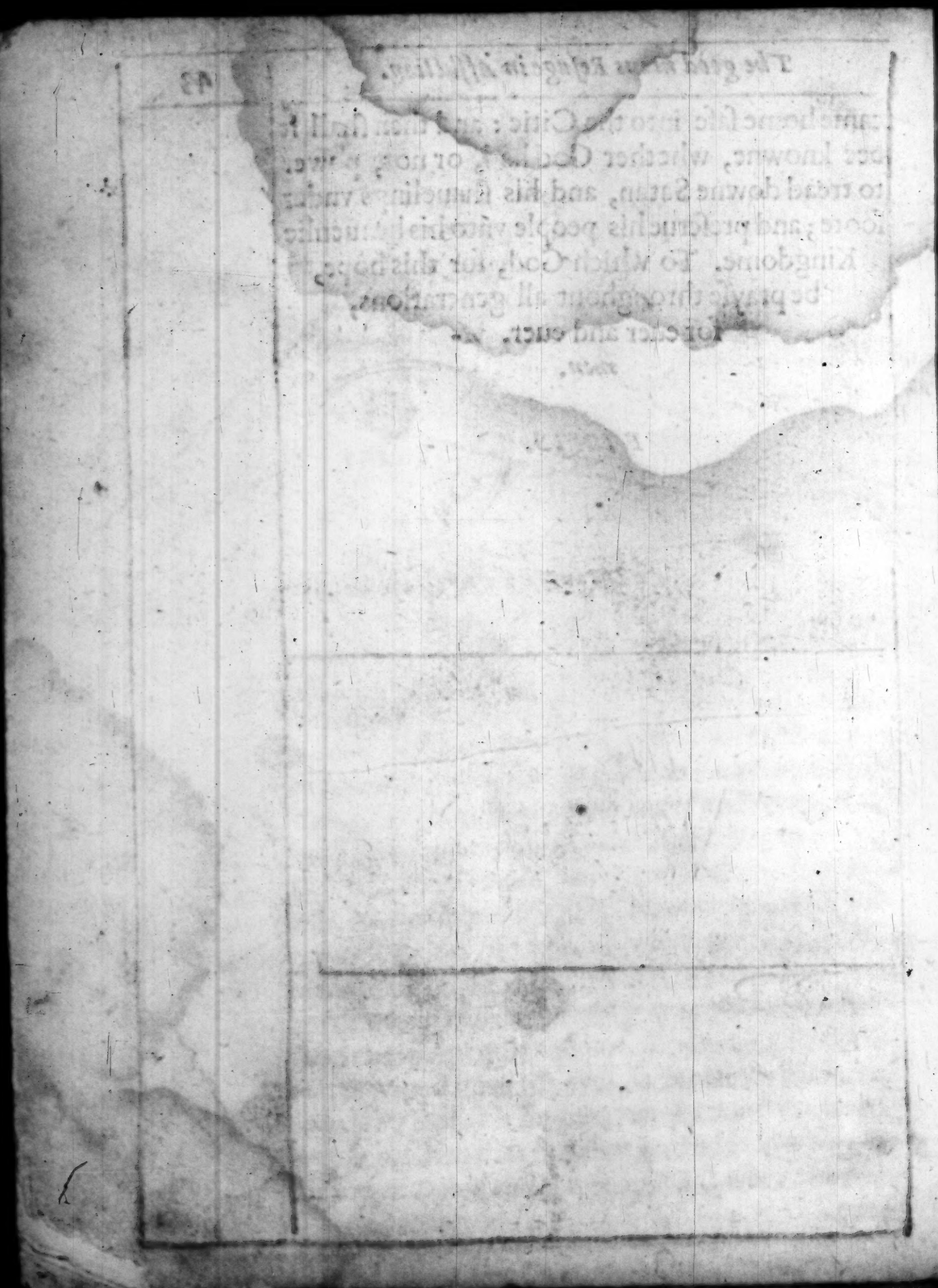
Againe, his promises are alwaies limited, so farre forth as they may make for his glory and our good: and what can we haue more? 4

Againe, these promises must bee vnderstood compleatly, either in this life, or in the world to come, when all the faithfull shall be deliuered for euer. 5

6 In concluſion; if wee bee comforted in death more then life; are we not deliuered? And if we were not, what doe we looſe, but earth, and gaine heauen? For daily danger, or violent death ſhall not depriue the righteous of a better life.

This then being thus; be of good comfort for the preſent; feare not any future dangers; but plucke vp your hearts, and gird vp the loynes of your mindes: Goe on through good report, and euill report; be reſolute ſouldiers of *Ieſus Chriſt*; march on valiantly, and feare not their feare. For mauger their malice, *Dauid* ſhall ſerue his dayes; *Paul* finiſh his worke, and *Iohns* life be prolonged, vntill his taske be ended. Let *Balaam*, the Pope, curſe; *Pharaoh*, the Turke purſue; *Gallio*, the Ieſuite, iudge; *Pontius Pilate*, the Prieſt, condemne; nay, let Satan rage, his inſtruments band themſelues together, and all the crawling Locuſts aſcend out of the nethermoſt hell; yet I haue hoped, and euer will, that the Lords Annointed ſhal raigne, his people encreaſe more and more, the word daily runne, Babylon be razed downe to the ground, the houſe of *Bethel* builded and ſupported, till the Sonne of God returne againe in his greateſt glorie. When all wicked and vngodly men ſhall taſt of the ſecond death; be bound hand and foot, and ſuffer the vengeance of eternall fier: And euerie vpright and honeſt heart ſhall haue al teares wiped from his eyes, fetters from his feete, manacles from his fingers; runne to and fro in the new Ieruſalem that is aboue; and with *Ieſus* ſhowt for ioy, as *Dauid* and the people did, when the Ark came

came home safe into the Citie: and then shall it bee knowne, whether God had, or not, power to tread downe Satan, and his shauelings vnder foote; and preserue his people vnto his heauenlie Kingdome. To which God, for this hope, be prayse throughout all generations, for euer and euer. *Amen.*

FINIS.

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